

THE
SVPPRESSING
OF THE ASSEMBLY
OF THE PRETENDED
Shee-Iesuites.

By the Édict of our most holy Father
and Lord, V R B A N V S,

Dei Gratia.

The eight (of that name)
now Pope of Rome.

Translated out of the *Low-dutch*
Coppie, Printed at *Bruxells.*

L O N D O N
Printed for *Nathaniell Butter,*
and *Nicholas Bourn.*

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THE
 SUPPLEMENT
 OF THE ASSEMBLY
 OF THE BREITENBURG
 SHEET-LEAVES

By the Editor of our most holy Father
 and Lord, V R B A N V S



The original (that name)

now Type of Roman

Translated out of the Low-dutch

Copies Printed at Dusseldorf

LONDON

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and Nicholas Bowne

1631

Urbanus, Bishop, Servant of the ser-
vants of God, to everlasting Memory.

THe Pastorall care and vigilancy of the
Romish Pope (vnto whom the *Vine-*
yard of the *Lord of Sabbath*, through
 the vnspeakeable providence of the
 chiefest and supreamest Father of
 the Family, is committed) doth
 chiefly ayme at this scope, that no Labourers shall
 presumptuously intrude themselves into this *Vine-*
yard without being lawfully called and elected, who
 may destroy the good seed, roote out the well-grow-
 ing, make weeds to spring vp, and mixe evill bastard
 branches among the good plants.

Norwithstanding that there hath beene made a ve-
 ry sharpe and strong prohibition, by the Christian
 Ordinances of the Generall *Lateran Connaell*, and
 the *Councell of Lyons*, that no person should dare to
 ascribe so much power to himselfe, or take vpon
 him to bring in innovations in Religion, and that
 likewise by the godly Institutions of our predeces-
 sors of blessed Memory, *Iohn* the 22. and *Clemens*
 the fifth, Popes of *Rome*, all assemblies of Women,
 instituted by their owne power and authoritie, was

cleane cut off, and rooted out, and condemned as
 most dangerous and pernicious. Neverthelesse, (as
 wee haue vnderstood not without great grieve and
 sorrow of heart) there are in diuers parts of *Italy*,
 and of the *Netherlands*, certaine Women and Mai-
 dens, which haue boldly and presumptuously taken
 vpon them the name of *Shce-Iesuites*, without the
 consent and approbation of the Holy *Apostolicall*
Chaire. These haue of late yeares made Convents
 and Assemblies, vnder pretence, and shew, of leading
 a devout and religious life. They haue vsed a singu-
 lar kinde of habit, differing from all other, built E-
 difices and Houses in manner of Colledges, erected
 places named by the name of *Novitiate*, or tryall and
 probation. In these builded Colledges they haue e-
 stablished one to be Generall, and governo over the
 whole Assembly, giving them Stiles of *Shce-Pro-*
vosts; Ascribing and taking vpon them such power
 and authoritie, as seemed good vnto themselves.
 Making Vowes and Protestations of Povertie, Cha-
 stitie, and Obedience, and these to stand for sound
 and solemne Vowes, having no ground nor warrant
 for this their Obedience, but onely their owne plea-
 sure and well-seeming, (all vnder this Cloake and
 pretence of promoting Soules salvation) taking vp-
 on them (notwithstanding their Vow) to walke free-
 ly about the Streets, and to performe such workes
 and busineses, which goe beyond the weakenesse,
 and capacitie; and braine of that sexe. And which
 doe in no wise becomm and besit the modestie and
 civilitie of Women, and especially the Virgin Cha-
 stitie.

stitie. Yea, such things, which godly and learned men, well experienced in the holy Scriptures, being of great knowledge and honest life, are wont to exercise and practise, not without a great deale of trouble, and much difficultie.

We therefore desiring and labouring by all meanes, in time to extirpate and roote out, all weeds and bryars out of the field of the holy Militant Church, haue Comanded and Charged our Reverend Brother *Aloysius*, Bishop of *Tricariken*, Ours and the Holy *Apostolicall Chaires Nuntius* in the Countreyes of *Lower - Germany*, as also divers other Ordinaries, that they finding and perceiving the great dangers and scandalls which doe thence arise, should (in the name of our *Apostolicall Authoritie*,) earnestly admonish, and forewarne, and exhort the aforesaid Women and Maidens, to withdraw themselves from such intended courses and practises, and to betake themselves to better and wiser wayes and devises.

But whereas these presumptuous Women, contemning and despising the feare of God, and Vs, and abusing the great respect due vnto the *Apostolicall See*, to the great prejudice of their owne soules, and offending of many good religious people, haue not onely not obeyed our Fatherly and Godly admonitions, but haue not beene ashaamed to continue and goe on in these their idle practises, and to broach and produce many things contrary to the Godly Truth and Doctrine of the Church. We haue now earnestly resolved to prevent such a farther contempt and

presumption, with a sharpe and bitter sentence and penaltie. And to roote out and extirpate all such plants and sprouts vtterly, being so infectious, pernicious, and hurtfull to the Holy Church, for feare least they spread themselues farther, if they be not suppressed.

Therefore having held wise and provident Counsell with our Honourable Brothers, the Cardinalls of *Rome*, and the Generall Inquisitors, specially deputed against all evill Heresies of the said Sea, with vnanimous Counsell and Consent, according to the Decrees of the foresaid Councells, adhering to the Institutions of our Predecessors, Wee haue tituled the said Convents and Congregations of the sayd Women or Maidens, *Shée-Jesuites*. And doomed their sect and State, from the first beginning of their Institution, by our *Apostolicall Authoritie*. And doe by the tenour of this present Edict of Ours, declare the same to be voyde and of none effect or power, and that the same is of no worth, neither ever was.

And because they haue proceeded with the very action and execution of this their profession, Wee doe by our *Apostolicall Authoritie*, vtterly suppress and annihilate the same, and make them subject to eternall abolition, and take away, and cut off the same from the most holy Church of God. Willing and ordaining, that the same Order of Women and Maidens, shall of all Christian beleeving people, be held for suppressed and abolished, extinguished, vtterly taken away, and extirpated. Neither

ther will Wee that the same Women or Maidens shall any wayes be tyed, or obliged to performe the solemne Vow which they so strongly haue made to this purpose.

Furthermore, Wee will, ordaine, and declare, that all Shee-Visitors, shee-registrices, and shee-Provosts, as all other Shee-Governants and Officialls of the said Congregation and sect, by what name or ritle they may be named or called, shall by power of this our Edict be deprived of the Office, service, or place which they haue taken vpon them to performe or execute.

Wee doe likewise absolve all and every Woman or Maiden, which vnder pretence of a solemne Vow, hath (vpon whatsoever occasion in this kinde) bound or obliged her selfe to any obedience tending to this Order, and vtterly free them from such Vow and Obligation. Yea even those that haue in this nature tyed themselves by approbation of an Oath.

Furthermore, Wee doe ordaine, and command all Women or Maidens, and their afore-mentioned Governours, named or dignified with the foresaid or other manner of titles, (by vertue of the holy obedience due vnto Vs, and vpon penaltie of our Bull, and farther Excommunication, which they will presently incurre, and from the which they cannot be absolved by any but our selfe, and whosoever shall be Pope of this holy Citie of Rome) to depart, and seperate themselves from all those Colledges, or Houses where they are assembled, prohibi-
ting

ting them to haue any more meetings or assemblies together, to consult, conferre, or treat together, or performe either spirituall or temporall exercises. Willing and charging them presently and speedily to abandon and dismisse the manner of habit supposed-ly and fallly taken vpon them, and never to put on the same any more, neither to admit any other Women or Maidens to receiue and put on the same. As also that they with their consent shall not suffer, nor counsell, helpe, or faviour others to doe it directly or indirectly, or in any manner whatsoever, neither shall they professe themselues, or make knowne themselues to be religious persons, followers of that pretended sect and Congregation.

For the better suppressing of which Assembly, Wee doe freely and willingly absolue all those Women and Maidens, who haue really and punctually made their Vowes (as Wee said before) with that intention, being in such an estate, condemned and reprobated by the *Apostolicall Chaire*, although they haue not performed the promised conditions of their secret Vowes, nor could not performe the Obligation of their Vowes fully.

But all those who in any case haue made Vowes, (being they are simple Vowes to liue honestly and religiously, being seperated from the other, and this reprobate State, and the pretended sect and Assembly, shunning and avoyding whatsoever hath by this Edict beene prohibited, these Wee permit to submit themselues to the obedience of the *Ordinarie*,
with

with the vse, but not the full command of their Goods, but with such power which Wee mercifully graunt them, both in their liues, and before their decease to dispose of them to holy and pious vses. Neuerthelesse this prouided, that the same Goods shall, without any will or Testament befall, and be deriued vnto those, which by right and equiry were to succeede in them, and to inherite the same, if so bee that these women or maidens had not made such a vow of voluntary poverty.

And in case any of these afore-sayd women or maidens would betake themselves to the estate of Matrimony we graunt them free permission to marrie: but with this proviso, that they shall keepe that which therein isto bee obserued, and we doe afford them our *Apostollicall Benediction*, and as farre as necessity requires, the relaxation and quittance of all their vowes (as aforesaid) made by them.

But because the *Apostle* teacheth, that hee that marries doth well, but hee that remaines vnmarried doth better, wee doe therefore, as earnestly, and with as much power as wee can, admonish and exhort those afore-sayd women and maidens, by the mercies of God, in our fatherly loue and care, that they would but recall and truly consider, the zeale and affection which they haue had to embrace a holy, Religious, and Spirituall life, and to take vpon them the *Yoke*, and that they renouncing themselves, and all worldly lusts, cares, and concupiscences,

ces, would betake themselves into some holy and religious order instituted and approued of by this Holy *Apostolicall Chaire*. And there with a faithfull, holy and godly desire, and intentions, make their vowes vnto the *God of Iacob*: and with innocencie of hands, and puritie and sinceritie of heart, practizing and performing holy spirituall exercises of Religious workes, would manifest themselves to bee the purest and pretiouſt part of *Christs* Sheepe and Flocke. And there kindle their lampes with the flames of Loue, and so prepare themselves to meete the sweete heauenly Bridegroom of their soules.

Thus then wee doe ordaine, that these present Letters, and all the Contents of the same, yea notwithstanding, that the women or maidens of such a *Sect and Assembly*, or any other, having some suspicion or scruple of the Premises, or pretending to haue, should not haue consented vnto the same, or haue not bene summoned and heard in the matter. And that the reasons of this same Edict, alleaged, verified, and otherwise sufficiently iustified, shall at no time whatsoeuer hereafter bee subiect to subreption, or obreption, nullitie, or invaliditie, or accounted wanting in our intentions. Or bee accused of any fault or defect, how great, vnthought of, or substantiall the same might bee; neither bee lessened or diminished. No not although that in the afore-sayd businesse, the Solemnities, and all other things afore-sayd, which ought to haue bene kept and obserued, were not prosecuted, obserued, and performed.

med, Nor by reason of some Capitall point or Clause in Law, Ordinance, or Vse, nor by reason of any totall breach or prejudice, nor vnder pretence or any other excuse or cloake whatsoever: nor conclusion of Law, nor any just reasonable and and priuiledged reason, which for the strength and validitie of the Premises, ought to haue beene produced or performed. Yea although that of our afore-sayd will and pleasure, could no wayes nor no where appeare, nor bee made good or manifested otherwise, yet the same shall not bee impugned, opposed, made invalidable, bee brought into Law, bee controverted, nor bee brought vpon termes of Law. Neither shall any easement, making of way, termes and times granted by Law, or any other Iudiciall acts and remedies of fauour, grace, or Iustice bee obtained, or any way granted in this behalfe. Neither shall it bee lawfull for any one who hath obtained such easements, to vse or employ them, or benefit and helpe himselfe with such meanes in or without the Law. Neither shall these letters of ours bee comprehended vnder any other equall or vnequall fauours, which in time to come shall be recalled, suspended, held backe, or which might otherwise in time to come bee disposed of: but these shall euer bee excepted and exempted, and shall for euer hereafter stand firme and vnalterable, and haue their full force vigour and perfect effect. And shall bee obserued and obeyed infringeable and vniuolable, of all those whom they doe concerne, or

shall concerne hereafter. And thus (and no other-
 wise) in this matter afore-sayd shall it bee judged, by
 all Iudges, Ordinaries, Delegates, by the Auditors
 also of the affaires and matters concerning the *A-*
postollicall Palace, and the Cardinals of the holy
Romish Church: Legates and the Nuntius, and all
 others of whatsoever authority or power they
 are or shall bee, in all Instances and Iudgements,
 depriving them all of all authority and power of
 judging otherwise. Wherefore wee doe declare
 whatsoever shall be contrary, or bee attempted con-
 trary to this our fore-sayd Edict and Letters, of
 whatsoever Authoritieth the same may be found, to
 bee frustrate, quite voide, and of none effect,
 whether the same bee vndertaken wittingly or ig-
 norantly.

Furthermore, for the better execution of this
 our will and pleasure, wee doe commaund by *A-*
postollicall Edict and Writing, all our Reuerend Bro-
 thers, and well-beloued Sonnes, Ours, and the *A-*
postollicall Chaires Nuntius, all Patriarchs, Superi-
 ours or Governours of the Church; Arch-Bishops,
 Bishops, and Ordinaries, wheresoever they are sea-
 red; that as soone as our present letters shall come
 to them, or any of them, or shall any way be made
 knowne unto them, solemnely to publish them, and
 cause them to bee published: and to put the same,
 and cause them to be put, in some place fit for that
 execution, either by themselves or others, as they
 shall finde fit and expedient in the Lord. Also
 Wee

Wee will and command them, earnestly to sentence by sentence, and seuerely to punish by Spirituall punishment, and other just and reasonable meanes, which may constrain and compell them. All those who are rebellious, game-saying, and will not obey our fore-sayd Edict, debarring them, and depriving them from all manner and way of appeale, refuge, and recalling, employing to this end, the Temporall Magistrate, as farre as shall bee found requisite and necessary. Notwithstanding (as farre as shall be necessary) the Constitutions of *Papal* the eight, our Predecessour, of blessed Memory, instituted one, and the Generall Counsell of two dayes Iourney, and all other contrary-
ing.

And to the end that this present Edict, and the Contents thereof may be made knowie and manifested to all men, and no man may pretend or plead ignorance, Wee likewise will and commaund, that the same, be by one, or diuers of our Couriers affixed and published vpon the Church doore of *Lantern*, and Saint Peter the Prince of the *Apostles* of this City, and of the *Apostollicall Chanceries*. And vpon the Corner of the *Flower-field*: And when the Copies shall be taken off, re-printed, and distributed abroad, which be thus affixed and published, all those (within two moneths after the day of the sayd Publication) whom it doth concerne any way, shall thereby be fortified and obliged, as if notice of the same were giuen to their owne persons. Also that all the

Copies thereof printed, being sealed with the seale of any Person placed in Spirituall Dignity, and subscribed by the hand of a *Notarius Publicus*, shall haue so much credence and beliefe given therevnto, as ought to be given vnto this present, if so be it were extended and shewed.

It is not lawfull therefore for any one whosoever, to transgresse these our Letter of Suppression, annihilating, subjection, extenuation, and our *Ordinances* of Privation, Ablation, Obolution, Remission, and Our Commandement of Declaration, Permission, Fauour or Grace, Admonition, Desires, Will and Pleasure; or to oppose the same, or contrarie the same, through bolde and impudent presumption. For whosoever shall dare to vndertake and presume so much, the same shall fall into the wrath and indignation of God Almighty, and of his holy *Apostles Saint Peter and Saint Paul*.

Given at Rome by Saint Peter, in the
Teare 1630. the thirteenth of I-
nuarie, and the eight Teare of Our
Papacie.

E. Dat.

A. Rondininus.

Viewed and examined in the Councell.

A. Durandus.

C. Montanus.

Re-

Registered in the Secretarie of Roles.

In the name of God, Amen. In the yeare of our Lord *Iesus Christ* 1930. the one and twentieth day of May, being the fourteenth Indiction, in the ninth yeare of the *Papacie* of the most *Holy Father* in *Christ*, and our Lord *Vrbanus* the eight, by the Providence of God, *Pope of Rome*.

The fore-sayd Letters were published, and held at the Church doore of *Lateran*, and *Saint Peter* the Prince of the *Apostles* of this Citie, and of the *Apostolicall Chawncerie*: and on the Corner of the *Flower-field*; As the manner is. By mee *Augustine de Bolis* *Romane Courier* of our most *Holy Father* the *Pope*.

Mathias Spada Courier-master.

F. Aertsb. of Comp. Nuntius.

FINIS.
